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HOME MISSIONS DEPARTMENT.

For the Boston Recorder and Telegraph.
HOME MISSIONS.—NO. XXVII.

Plain Narrative. A feeble Church in Massachusetts.

Whilst with them I never preached less than three times on the sabbath and four lectures in the week. The time not occupied in these public labors, was improved in visiting from house to house, so that I became familiarly acquainted with almost every family, and also with their sentiments and feelings concerning religion. Though there was nothing among them which might be called a revival, yet I never had stronger evidence, that God owned and blessed my labors, than among that people, than about a year ago, I found them divided and scattered, and the remnant so disheartened that they thought nothing could be done, to save them from becoming a waste place in Zion. Now, they are united, take sweet counsel together, and go to the house of God in company. Their energies are roused to action. A few thought of trembling, of building a meeting-house. It was proposed—and met with the approbation of many, that in a very short time, a subscription was filled up, and half the money advanced, to erect a house with galleries, which will contain eighty six pews on the lower floor, with a gallery and steeple. They have made their contracts for the materials and work, in perfect harmony, and without a doubt, it will be finished in the course of the season, to the comfort and joy of many. Circumstances which operated so powerfully against them a year ago, have lost their influence, and will not probably exist again. Many of the people beholding the change which has taken place, are ready to exclaim, "what has God wrought." And I have seen them, so affected with the kindness of the Domestic Missionary Society, as to cause tears to gush from their eyes, and run down their cheeks like rain.

Could you hear the disciples of Christ in that place pour out their whole souls in prayer to God, for a blessing on your society and every member of it, and expressing the most ardent gratitude before the throne of Grace for your liberality, which has quickened their own energies and re-animated their hopes, surely you would say and feel, that "it is more blessed to give than receive."

The use I wish to make of this extract, is,

1. To remind missionaries, affectionately, of the obligations that rest on them, to *abound* in their labors of love, wherever they go. A missionary who designs to enjoy "*otium cum dignitate*" in a waste place of Zion, will prove a cumberer of the ground, and plant more thorns than he will pluck up. If he is unable to preach six or eight sermons in a week, be may visit the families under his care often, and converse with every individual belonging to them, freely and faithfully, giving them instruction and exhortation as their circumstances shall require. *It may* more frequent prayer meetings—he may profitably establish more of these than he can himself constantly attend, and by occasionally meeting with different neighborhood circles, he may make his influence to be powerfully felt on every member of the church, and through them, on nearly every member of the society. One of the settled pastors, under the patronage of the Domestic Missionary Society, whose parish is among the smallest in the state, writes, that "church meetings have been held once a month, sometimes oftener. The Female Praying Society meet every other week—and at the same time, many of the brethren assemble in another apartment for religious improvement. And beside this several neighborhood weekly prayer meetings have been continued through the year. In addition to these, there have been numerous occasional meetings for prayer, for lectures and conferences—from one to four every week." Where religion is in this manner made the business of the missionary and of the church, the work of God in the conversion of souls must advance—the bounds of Zion must enlarge and such a church will infallibly attain sufficient strength, shortly, to maintain its own ordinances, and aid in giving the gospel to others. Much, I had almost said, *all*, the prosperity of our feeble churches, depends on the activity, the humble self-denying piety, and glowing zeal of missionaries. As a warm friend of feeble churches, and having been a laborer in them myself, I shall be excused by any missionary whose eye may meet this communication, for urging on him the consideration, that it lies with him, more than with all other men living, for the time being, to determine whether a feeble church shall gain strength or not. If his heart be cold, and his arms nerveless, and his knees feeble—let him go into a cornfield, or a workshop, or a counting-room—but let him keep far away from the wastes of Zion. I would use this extract,

2. To remind my readers of the argument in favor of Home Missions drawn from the economy of their operation on the cause of Christ. It is an argument that has been often urged, and still, not perhaps sufficiently felt. About \$100 given to the church in question, has saved them from what they and others considered inevitable destruction. They were divided, scattered, and peopled—they believed themselves ruined—they could do nothing. The missionary gathered them together—opened to them his commission from the Lord, and said to them, follow me, and I will lead you into green pastures; they obeyed—their hearts became as the heart of one man—their fears dispersed—their hopes revived—they gave their hands to labor—and the Lord himself came among them—and enabled them to do with ease, what they had long thought it impossible to do. These people will be saved—and their posterity will be saved—and thousands of gold and silver will be gathered into the treasury of the Lord from among them "in all their generations," in consequence of the exertions made for them by the patrons of the Domestic Missionary Society of Massachusetts.

S. a.

For the Boston Recorder & Telegraph.

TO THE BENEVOLENT.

It is desirable that there should be in all our towns, societies auxiliary to the various great plans of Christian benevolence. The avails of such societies should be under the sole management of the officers of the general societies, in order that extensive and permanent plans may be executed. No well-wisher to these institutions would deduct at all from the charities thus bestowed, but would rather pray that they might be augmented a hundred fold. Yet might not the amount of liberality be increased, to the benefit of the great cause of God and man, by occa-

sional appropriations of property, by the donors, not only to particular objects, but to particular portions of the world. The public are verily contributing generously for the bible and tract societies. Still, how deplorably short of the demand for their publications, do these societies fall. Various portions of the earth are now ready for the reception of tracts and bibles, and the earnest cry is raised for them. Missionaries and other benevolent individuals are dispersed abroad in the wide world and are wishing to circulate through this medium, the messages of mercy and salvation; yet where are the means of furnishing these silent preachers of righteousness. Our southern and western states, South America, Palestine, Asia Minor, Greece, India and the Sandwich Islands are calling loudly for our liberality in this way. Several ministers are in the coming autumn to direct their course to the western states, and shall they be supplied with no means of diffusing far around them religious tracts, those still but potent champions of the truth? Our missionaries can preach to but comparatively few of the destitute about them; *still they* *not* *they* *be* *furnished* *with* *a* *host* *of* *silent* *preachers*, *faithful* *conditors* *in* *the* *cause* *of* *truth*.

The following is an extract from his correspondence:

"A proprietor of immense forces will consider it a pleasure and a duty to serve the good cause of the New Testament. This respectable citizen assured me that his workmen, since they have read the Scriptures, conduct themselves better, and give themselves less to dissipation." Of a prison he states, "Several criminals, who, being in other prisons, had received a copy from the turnkeys, to whom I have sent some, said to their companions in misfortune,—'While we employ ourselves in reading the Gospels of our Lord, our misfortunes are less grievous to us.—Do as we, my friend, said I man condemned to the gallows for life, and you will see how much lighter and more supportable the weight of our chains will become.' At one place, the mistress of a school related to him, that a poor old man, at the point of death, begged to address his twelve children on the great advantage of reading the New Testament. This scene, he adds, was touching; for the sick man quitted this world blessing your excellent undertaking, and saying to his children,—'In this world leave, you the best legacy to promote your happiness.'

[What is said of the Bible Societies of Paris, we omit; as it is drawn from *Reports* of 1826. More recent information of the Female Society we have already published, and hope soon to receive the Report of the General Society.]

Bibles in Germany and Switzerland.

A friend of the British and Foreign Society at Brussels, has sent an account of the issues from the Depository in that city, from which it appears that, during the year, nearly one thousand copies in French, Flemish, and German, have been distributed. To replenish French stock, he has requested one hundred French Bibles, and two hundred French Testaments, which have been forwarded.

The Bremen Society has effected some distributions among emigrants; and its Secretary observes: "It seemed to me that the Bibles and Testaments could not be disposed of than upon the principle of bidding these poor people, and with an uncertain prospect, the future before them, could abe certain of finding comfort and consolation in the word of God." To this Society the Committee have granted 100 Portuguese Testaments.

The visit of Dr. Pinkerton to Lubeck, in the year 1825, has not been forgotten; and the Committee of the Society there, in compliance with his suggestion, have commenced inquiries from house to house, and have been surprised to find how great a deficiency of the scriptures still exists. "Not a single copy could be discovered in any of the cottages of the laborers at Israeldorf, at a distance of about a hour's walk from Lubeck." Other places were similarly situated. To meet these newly discovered wants, 500 Bibles have been sent.

The indefatigable labors of Dr. Leander Van Ess in the cause of the Society, must be well known to our readers. They are the more noticeable, because he is still a Roman Catholic, though of the most evangelical character. In compliance with his earnest solicitations, five thousand Bibles were ordered for him in July, 1826, which have long since been distributed; and as soon as the arrangements with him were completed, orders were given for supplying the Depository over which he is placed, with twenty thousand copies of his New Testament. The same opportunity was embraced of adding eight hundred Lutheran Bibles, without the Apocrypha, which the Committee rejoice to say he is perfectly willing to circulate. The following are extracts from some of the letters of his correspondents.

"A few days ago, several bargemen visited me, to whom I had given a copy of the New Testament last year, and they could not sufficiently testify their delight at the perusal of the interesting 'Bible Book,' as they termed it, assuring me at the same time, that, by lending it about in the places where they principally resided, a general desire had been created to obtain it." "Urged by a similar wish, a person of affluent circumstances came to me . . . on a distance of sixteen hours' walk, and requested me to sell him a copy of your New Testament, being somewhat anxious to know what led him to apply to me. I questioned him on the subject, and learned, that having accidentally seen a New Testament in the hands of a private soldier to whom I had given it, he had in vain attempted to persuade him to sell it; not succeeding, and finding that I had originally furnished the book to the soldier, he was determined to apply at the fountain head, and took the journey accordingly." Another correspondent writes: "In the whole parish I have not been able to discover either a Bible or a New Testament; many have not a notion of them." This writer in a second letter observes: "You may, therefore, easily suppose that your present of a few New Testaments, for which I thank you with tears of gratitude, appeared to me as a boon from heaven."

A third correspondent writes to him thus: "You can scarcely conceive the joy which manifested itself throughout my parish, on learning the arrival of the New Testaments which you sent us. From the time of their reaching us in the evening, till ten o'clock the next morning, I was overrun with applications for them, so that I could only with difficulty keep back a few copies, which had long before been promised."

A fourth states: "Besides attending to the children in the manufactories, I endeavor to put the word of life into the hands of workmen and common laborers, and have, in several instances, had the pleasure to perceive that it has manifested its saving power upon them. It is true, I cannot speak of a thorough change in sentiment and

character; but still it affords me pleasure to perceive that our Catholic brethren read and receive the sacred word in singleness of heart, and take it as, without judging it according to the rules of man's wisdom." From a fifth letter the following is an extract: "The Rev. Mr. — wishes much to be able to distribute the sacred volume among his parishioners. They reside in about thirty different places; and partly owing to their living so far remote from the parish church, and partly in consequence of the frequent returns of bad weather, they are obliged to spend many a Sunday without divine service."

The Society of Frankfort has not judged it right to adopt the new regulations. Three respectable individuals have, however, united, and undertaken to distribute the Canonical Scriptures. In acknowledging one grant of 1000 Testaments, they write, "We are thereby again enabled to avail ourselves of the advantageous situation which offer, to the glory of the Lord, and the furtherance of his kingdom." In consequence of this, two hundred slaves, which were on board, are landed in the presence and actual view of the British Naval Officers belonging to the ships which are here, and when this disgraceful proceeding is denounced, and the incontestable evidence of the facts laid before the Local Authorities, there instantly seems a concurrence among them to no step to recover the slaves and punish the delinquents."

The Portuguese Slave Trade seems to be near its termination. The only apology for continuing it to the present time has been the necessities of her transatlantic possessions, and stipulations had been entered into with Great Britain, to confine her trade to the supplying of these necessities. When Portugal lost possession of the Brazils, this reason for continuing the trade ceased; and in consequence of the representations of Mr. Canning, the Portuguese Minister of Foreign Affairs has said;

"The undersigned is authorized to declare that the Portuguese government acknowledges that the moment is come to put an end to the inhuman trade in slaves; and that, consequently, it will have no hesitation to insert in the Treaty of Commerce, which the undersigned hopes will be shortly concluded between Portugal and Great Britain, an article, by which his most Faithful Majesty binds himself, not only to the total abolition of the Slave Trade in the dominions of Portugal, but also to co-operate with his Britannic Majesty for the total extinction of so barbarous a traffic in the countries where it unfortunately still exists."

The Brazilian Slave Trade has been carried on with its accustomed rapacity, and the usual horrible scenes of cruelty, suffering, and death. From the coast north of the line this trade has for some time been interdicted by treaty, yet it is not only still carried on, but connived at by the Brazilian functionaries.—By the late Treaty, however, between that Government and Great Britain, it is stipulated, that 'at the expiration of three years, to be reckoned from the exchange of the ratifications of the present Treaty (in March 1827,) it shall not be lawful for the subjects of the Emperor of Brazil to be concerned in the carrying on of the African Slave Trade, pernicious pretext, or in any manner whatsoever.'

After March 1830, therefore, the Slave Trade will cease to have a legal existence in any part of the civilized world.

The following language respecting the United States is severe, but it is, in part at least, deserved.

"It is to be regretted that no arrangements have yet been entered into with the American Government for the mutual suppression of the Slave Trade, especially as there have appeared strong indications, in the course of last year, of American interests being embarked under foreign flags in this traffic. The Slave Trade, however, which most deeply affects the character of America, is her internal Slave Trade, which, to the reproach of her free institutions, fills her Southern provinces with atrocities paralleled only in the annals of Africa. It is, without doubt, a deep stain on the character of Great Britain, that any of her subjects, and especially of her public men, should subserve by the forced labor of slaves. But, in one or two of the middle states of America, some of the highest names in the annals of that nation actually derive their income from breeding Slaves for the Southern Plantations, in the same way in which cattle and pigs, in this country, reared for the market."

We close our abstract with a quotation from a late Decree of the Emperor of Austria.

"Every man," says his Imperial Majesty, "by the right of nature, sanctioned by reason, must be considered as a free person. Every slave becomes free from the moment he touches the Austrian soil, or even an Austrian ship."—*Vt. Chron.*

Vessels are sent from the Havana fitted up both for the Slave Trade and for piracy. If not immediately successful in the former, they "seize the first vessel they meet with, preferring one that may be laden with slaves. Taking possession of the vessel, they murder or put on shore the white men found on board, and proceed with the vessel and cargo to Cuba, where they land the slaves surreptitiously at the back of the island, and then enter in ballast at the Havana, where the public functionaries appear to feel the obligations neither of humanity nor national faith, nor even of personal honor."

A single instance will show the boldness with which the trade is carried on, and the execrable connivance of the Spanish authorities at the Havana.

"A vessel, the Minerva, is chased in the harbor by two British ships of war. Notice is given of the fact to the Civil and Military Authorities. Officers of the Captain General's suite visit the ship, and see her living cargo; and notwithstanding all this, two hundred slaves, which were on board, are landed in the presence and actual view of the British Naval Officers belonging to the ships which are here, and when this disgraceful proceeding is denounced, and the incontestable evidence of the facts laid before the Local Authorities, there instantly seems a concurrence among them to no step to recover the slaves and punish the delinquents."

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CORPORATION AND TEST ACTS.

By the advice of their parliamentary friends, the Committee appointed to promote, by petitions and otherwise, the repeal of these obnoxious statutes, have been induced to recommend Lord John Russell to withdraw his intended motion on the subject; which his Lordship, *contrary to his own view of the case*, has consented to do. We cannot but hope that this extremely conciliatory measure on the part of the Dissenters will aid the cause, whenever it shall come to be properly advocated.

At the same time, we do most solemnly warn the denomination against the folly of imagining that their legitimate rights will be conceded to them, save as the result of a *spirited, conscientious, and (if possible) unanimous* struggle; in plain English, they must fight their own battles; and depend more on their own energies, than upon the advice of statesmen, whether favourable or unfavourable to their pretensions. For our own part, we do look upon the use of the Lord's Supper, as a test of office, as one of the most grievous prostitutions of the Christian faith imaginable,—as a sin in itself alone sufficient to provoke the judgments of the Almighty: we may be mistaken, but we cannot help thinking that all pious Churchmen must entertain the same view.

Some clergymen, we know, shudder at this secular use of the Eucharist. Why, then, may not Dissenters and evangelical Churchmen go hand in hand on this great *moral* question? [L. E. Mag.]

Fourth of July.—At St. Louis, Mo. at the request of the Colonization Society of that place, an oration was delivered by F. Wharton, Esq.

On the sabbath following, discourses in favor of that society were delivered in the Presbyterian churches, and contributions taken.

*From the Vermont Chronicle.***BEYROOT.**

The Missionary Herald for the present month contains an extract from Mr. Bird's Journal, to Oct. 1826. It is principally devoted to the struggle between convictions of the truth and the fear of persecution, in individuals, and to the opposition, by violence and intrigue, made to the missionaries by the Christian sects of the country. The missionaries were visited by many inquirers—their schools continued to prosper, and frequent applications were made for new ones, which they often declined establishing for want of trust-worthy persons to take charge of them. A school at Tripoli-port had increased from 30 boys and 6 girls, to 76 boys and 42 girls, and the bishop was so much pleased with it, that he begged for the establishment of similar schools in the town itself.

ASAAD SHIDIAK continued steadfast in the faith as late as March of the present year. The missionaries have had repeated reports of his death, & it is certain that he has been in a state of great suffering. Mr. B.'s Journal contains the following notices respecting him.

July 27. Priest A. called and conversed about Shidiak, whom he had seen two weeks ago at Cannobeen. He found him, he said, with an iron collar about his neck, fastened to the wall with a strong chain. Asaad was unwell, but conversed familiarly on various points of doctrine, and once with a laugh accused the priest of being a protestant. He wrote a letter to us, which the priest refused to take, the amount of which was, that he was not properly in an *Inquisition*, but not far from it—that his greatest trial was, that he was not permitted either to read, or to preach the Gospel,—and wishing us to comfort each other, Mrs. Dalton, his mother, &c.

Aug. 15. Habeeb, a servant of the chief mosque, came to visit his relatives in the lower part of the house. Having heard who he had seen Asaad in what he knew. He said, that being in the vicinity of Cannobeen collecting rates for the prince, he called at the convent on passing, and spent the night there. It so happened that very night Asaad made an attempt to escape. The patriarch immediately accused Habeeb of being privy to the matter, and threatened to take him in chains to the emer. However, Asaad was soon overtaken and brought back, and when inquired of whether Habeeb had assisted him to get away, he replied, no. But Habeeb, to give further testimony of his own innocence to his Holiness, fell to beating Asaad with the rest. I asked Habeeb if he thought all this imprisonment, and chaining, and beating was right. He replied in the usual careless way of speaking, and with a shrug of the shoulders, "What can be done?" I asked if they beat Asaad badly. He pointed to his blue breeches, and said, his body was all the color of that.

EAGERNESS FOR THE SCRIPTURES IN THE ROMAN CATHOLIC SCHOOLS IN GLASGOW.

The Secretary of a Society in Glasgow for the support of Roman Catholic Schools in that city writes, in May—

I am again compelled, by the returning necessities of the Glasgow Catholic Schools' Society, to solicit for them a further grant of Bibles and New Testaments. You have deemed this institution worthy of your patronage and aid on former occasions, when you made liberal and most acceptable grants of the Scriptures for their use; and the schools have in no respect fallen off in point of interest and importance. The Seventh Annual Meeting was held on the 16th of November. There were at that time receiving education, not fewer than 1400 persons; of whom 635 were reading in the Old or New Testament, and engaged in writing and arithmetic. The Teachers mention various gratifying instances of early proficiency, and bear testimony to the general good conduct of the pupils: one of them says, in a Letter addressed to me—

Learn state with pleasure, that thou decently clad, and remarkably clean; and while their improvement in education is equal to my most sanguine expectations, their orderly and obedient conduct and their attention to my admonitions excite a joyful anticipation that they will be excellent citizens and useful members of society.

One other quotation from the Report may not be uninteresting, as it marks a peculiar feature of the Society.

The Roman Catholic priesthood of other countries have sometimes been charged with a desire to impede the progress of education, especially where it embraces the reading of the Sacred Scriptures; but the Protestant part of the Directors are bound by truth and fairness to avow, that the interest which the Roman Catholic Pastors of this city evince in the prosperity of the Institution, & the unreserved cordiality with which they co-operate in administering the entire plan of instruction which it embraces, have increased with the increase of the scholars; and that a considerable proportion of the funds of the past year have been procured by means of those gentlemen's exertions.

Such, however, is the difficulty of procuring subscriptions, that, as stated in the Report, the Directors, if they are not speedily recruited, will be under the necessity of abridging the number of the schools. It is therefore quite out of their power to purchase Bibles, the supply of which is wholly exhausted; and therefore I humbly trust that you will have the goodness to excuse, as heretofore, our supplication for an additional supply. It is necessary to remind you, that the Bibles are not merely used in the schools, but that the children are allowed to take them along with them when they quit the schools: the importance of this mode of distribution, requires no comment; but it accounts for the frequency and extent of our demands.

MISSIONARY REGISTER.**DOMESTIC MISSIONARY SOCIETY OF CONNECTICUT.**

The eleventh annual Report of the Directors has been published—from which, we take the first part and the conclusion. The extracts are from the New-Haven Intelligence.

Missionaries have been employed the past year in eighteen parishes, at an expense of \$1564. These eighteen parishes, without the aid afforded by the Society, would have been destitute of the ministry, and of course destitute of all those institutions so essential to the well-being of society and to the salvation of souls, which ordinarily depend on the presence and influence of the Christian ministry for their existence. In these places there have been supported not only the usual public worship of God, but the various institutions of Christian benevolence.—Bible and Missionary Associations, Tract Societies, Sabbath Schools, and generally Bible Classes. Thus all, and probably more than all, the money which this Society has bestowed upon those places to aid in maintaining the ministry, has flowed back again upon the churches and upon the world, through the numerous channels of Christian benevolence. It is a fact which ought to be known and remembered, that this Society is accomplishing a great work without diminishing in the least the present resources of the church for other and seemingly more magnificent operations; and not only so, but it is actually by its indirect yet certain influence swelling the amount of contributions to every other charity. At an average annual expense of less than eighty dollars each,

eighteen ministers of the gospel are constantly employed as settled pastors, in congregations that would otherwise be entirely destitute.

In reviewing the year past, (say the Directors) we find occasion for encouragement. We believe that if it were in our power to enter into systematic and permanent arrangements for raising funds, and for maintaining an intimate and constant intercourse with all the parishes which solicit or which need assistance, the churches of Connecticut might easily be roused to undertake in earnest, and to accomplish speedily the rebuilding of all our desolate places. The increasing contributions to our treasury indicate a degree of interest on the part of the Christian public, which needs only to be excited in order to secure for this object abundant resources.

We ask then, Fathers and Brethren, when our path is marked by so many affecting incitements and so many tokens of the Divine favor, we ask if we must still proceed with these lingering, and halting, and unequal steps. We ask if at the end of another year it must be said that one half of our ministers and churches are doing nothing in this work. We ask if it shall not be told that in Connecticut the resolution has been taken to supply every church however feeble, with a pastor.

We ask if it shall not be told to the praise of God that in the churches of Connecticut there is a spirit worthy of their pilgrim fathers—that it is the land of our Hookers and Davenports, our Bellamys and Trumbulls and Dights, there are and shall be no spots of spiritual desolation, no places of unwholesomeness and barrenness that can deform and blight the garden of the Lord.

We ask if from this hour the work shall

not go on in earnest till the two hundred and thirty churches of our State, all united and all strengthened, shall be prepared to push the triumphs of the cross with a new vigor through all the west and south, and to carry the banner of

liberty and the shout of victory to the remotest shores of paganism.

The following Statement exhibits the comparative income for several years past.

	Amount.
In the year ending June, 1823, number of donations was	\$6,769 19
" 1824, "	73 951 25
" 1825, "	63 900 74
" 1826, "	101 1344 26
" 1827, "	91 1678 28
In the year ending June, 1823, balance in the treasury was	\$187 82
" 1824, "	610 20
" 1825, "	329 91
" 1826, "	582 75
" 1827, "	757 73

The expenditures paid the year past exceed the income of the year next preceding. But are less than the income the year past. The income this year therefore exceeds that of the last.

TRACTS IN NEW-YORK CITY.

On Monday evening last, the Board of Managers of the New-York City Tract Society had, as usual, a very interesting meeting. With the exception of some few gentlemen who were out of town, the Distributing Committee had attended to their duties faithfully. A gentleman associated with the Shipping Committee of the second District, reported, that since the month of March last, he had distributed not far from 18,000 pages, on board of eighty vessels. He says, "I have almost invariably found the Tracts well received, and always with a promise that they should be read. On one occasion, two sailors handed me three shillings, and insisted on my taking it for the use of the Society; re-asking, that they liked the Society and its object. It is an interesting and agreeable employment, and so long as my occupation will permit, I shall take pleasure in continuing my labors."

The Chairman of another Committee reported that his own distributions the past month had amounted to 3500 pages. The Committee, to a violent passion, and he demanded to know by what authority any one should condemn his soul to eternal punishment. Soon after, his mind seemed deeply impressed. He made many solemn inquiries, and gave some evidence of contrition. It is painful, however, to add, that he has since avoided conversation on the subject, which gives reason to fear he is relapsing into his former state of carelessness and unbelief.

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ANNIVERSARIES IN NEW HAMPSHIRE.

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CITIZEN.

DESTITUTE IN CANADA.

A Society was formed in London, in 1825, called "The Society for promoting Education and Industry among the Indians and Destitute in Canada." The principal Agent of this Society is the Rev. Thaddeus Osgood, whose name is familiar to most of our readers as a laborious missionary, founder of many Sabbath schools and libraries, and promoter of every good work in that destitute country. He has just left this city and vicinity, where he has been engaged in making collections of books and money for his object.

But we hope liberal collections will yet be made, in addition to what he has received in the few days he spent among us. He has written testimonies of strong approbation from many gentlemen in this neighbourhood, as well as abroad.

Among these we would mention Judge White, the venerable Dr. Holyoke and Rev. Dr. Prince, of Salem, and Rev. Dr. Abbot, of Beverly. But to those who know his travels and labors he needs no epistles of commendation.

CONVENTION IN AUBURN.

A convention for inquiry, on the subject of raising up a competent number of ministers of the Gospel, met at Auburn, N. Y., Aug. 15. By recommendation of a committee appointed last year, the convention resolved, that each member use his individual influence, to carry into full and vigorous operation the system of the American Education Society, as arranged with the Presbyterian Education Society.

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Missionaries.—The Vermont Chronicle gives notice, that Messrs. E. W. Clark, and J. S. Green, of the Seminary at Andover, will be ordained at Brandon, Vt., Oct. 3, as Foreign Missionaries, expecting to sail for the Sandwich Islands early in November.

THE EASTERN ASSOCIATION OF NEW HAVEN COUNTY.

On Aug. 30th, licensed eleven young gentlemen to preach the gospel, from the Seminary in that city.

For the Boston Recorder and Telegraph.

QUESTION.—Is Christian baptism an emblem of suffering, or of cleansing? Does it point exclusively to the benefits we receive from the third person of the Holy Trinity? An answer to this query will oblige a sincere inquirer after truth.

Aug. 30, 1827.

MESSRS. EDITORS.—In your paper of the 31st ult. I read with much surprise, two sections of a "proposed Law" regulating Gifts and Grants to Charitable Uses, &c.

In this section of the country we are at a loss to know what this means, and beg for all the information you can give on the subject. In particular, it is desirable to know by whom this Bill was introduced, what reasons, if any, were adduced in its favor, and by what sect or sect such a measure is likely to be countenanced.

RESPECTFULLY, &c.

LITERARY RECORD.

WILLIAMS COLLEGE.

COMMENCEMENT, Sept. 5.—*Order of Exercises.*—Morning Salutary Oration in Latin. James Ballard, Charlestown, Oration. The importance of high aims. George Hubbell, Tracy, Troy, N. Y.—Dissertation. The Inquisition. Samuel Wilcox, Hartford, Conn.—Conference. Henry Martyn and Gardan Hall, William Bradley, Lee, David Davis, Gregory, Sam'l Lake, N. Y.—Dissertation. The claims of the Aborigines. Barnabas Powney, Lee.—Oration. Influence of John Quincy Adams on physical and mental constitution. Benjamin Franklin Hoxsey, Williamsburg.—Oration. Triumphant Truth. John M. Merrill Said, New Hartford, Conn.—Disputation. The expedient of attempting an entire suppression of the use of ardent spirits. Orsamus Tinker, Worthington. Asael Footh, Lee.—Oration. Oriental Poetry. Oscar Harris, Goshen, N. Y.—Conference. Reputation as depending on Genius, Application, and Circumstances. George Whitefield Hathaway, Freeport. William Lewis, New Wind., N. Y.—Baruch Butler Beckwith, Great Barrington.—Philosophical Oration. Light. Joseph Anderson, Shelburne.

Evening.—Greek Oration. Character of Lucian's Satire. James Morison Aries, Goshen, N. Y.—Oration. Palestine. Mason Noble, Williamsburg.—Poem. A vision of the year two thousand. Amos Dear, Webster, Leicester.—Oration. Mr. John William Yeomans.—Oration. Infidelity not Philistines with the Valedictory Address. Nathan Brown, Whitingham, Vt.

These two failed.

From a Correspondent.

The prize speaking on the evening of Tuesday was such, as to do honor both to the speakers and the institution. The successful competitors were, in the Freshman class, C. L. Smith, Sonoma Hubbell, in the Junior, Lassell. An address was delivered at the close of the evening, before the Alpha Upsilon Society, by Rev. Cyrus Young, of New Haven Conn., the speaker being chosen by the Association of N. Hampshire, Massachusetts & Vermont. The subject was referred to Messrs. Church, Tyler & Palmer, who reported in favor of a compliance.

Representation.—There was a very full attendance from several Associations in New Hampshire. Delegates were present from the General Convention of Vermont, the General Conference of Maine, the General Association of Connecticut, and the General Assembly of the Presbyterian Church. It is remarkable, that there was no delegate from the Association of Massachusetts. There were also many ministers present, connected with the other societies assembled by the interest of the occasion.

The *Narratives* of the state of religion in different Associations and churches, were uncommonly interesting.

The past has been in New Hampshire a year of the right hand of the Most High. Stated pastors have been blessed in their labors; while missionaries to the destitute have seen the desert blossom as the rose.

Religious Exercises.—Prayer Meetings were held on Wednesday and Thursday mornings at sunrise, at the meeting house and other places. On Tuesday afternoon, the association sermon was preached by President Tyler, of Dartmouth College, from Phil. iv, 13, *I can do all things through Christ which strengtheneth me.* This discourse we had not the pleasure to hear. On Tuesday evening, a public lecture was held, sermon by Rev. L. Durry, of Rutland, a delegate from Vermont, from Gen. iii, 3, *And Moses said, I will now turn aside, and see this great sight, why the bush is not burned.* Doctrine, the preservation of the church is a great sight. On Wednesday evening, a sermon was delivered by Rev. Dr. Hillier, of Orange, N. J., delegated from the General Assembly, from John xii, 17, on the Christian's love to his Saviour.

The Bible Society held its meeting on Wednesday, P. M., Professor Adams of Dartmouth College, President of the Society, in the chair. Prayer was offered by Rev. A. Rand, of Boston. The Report was read by the Secretary, Rev. N. Lord, of Andover. Resolutions were offered and addressed made by Rev. Messrs. Nott, of Dunstable, Bowditch, of Concord, Hillier, of New Jersey, and Peters, of New York. Collection, upwards of \$55.

The Education Society held its meeting on Wednesday, N. H. Branch, held its annual meeting on Wednesday evening. The Report was read by Professor Hadlock, of Dartmouth College, Secretary of the Society. Addresses were made by Rev. Mr. Cook, of Andover, and Rev. Mr. F. D. Parker, of New Haven.

The New H. M. Missionary Society held its anniversary on Thursday forenoon. Prayer by Rev. Mr. Pomeroy, of Gorham, Maine, delegate from the General Conference. The Report was read by Rev. A. Burnham, of Pembroke, Secretary. Addresses were made by Prof. Hadlock, Rev. A. Peters, Rev. J. French, of Northampton, and Rev. F. Burt, of Durham. In the afternoon, after prayer by Rev. J. Brown, seaman's preacher in Charleston, S. C. Rev. Mr. Perry, of Lymne, preached a sermon from Matt. xvi, 19-21, to show that great faith, or ardent piety, is necessary to success of benevolent exertions. Collection, \$84.

Concluding Exercises.—In the afternoon of Thursday, about six hundred professed followers of Christ sat down together at Rev. Dr. Hillier's. The communion services were performed by Rev. Drs. Hillier and Tyler, & Rev. A. Rand, of Boston. The last public service of the occasion was a meeting on Thursday evening, designed for the special benefit of the church and congregation where these holy solemnities had been held. Addresses were made and prayers offered, by Rev. Mr. Cummings, of Stratham, Rev. J. French, and Rev. A. Rand.

We expect to have the information in detail, for future papers, which gladdened the hearts of the people of God who were present, and caused many thanksgiving to God.

It is proper that the reports go first to the religious papers of that state. We would only add, that more than forty towns in that state have been favored with effusions of the Spirit, one third of which had never been blessed in this manner before; that a thousand souls have been added to the church, and as many more have hope in Christ; and that the meeting at Rindge is considered, by experienced ministers of Christ, as one of the most interesting of the kind which they have ever attended. The pecuniary collections were liberal, for that region of country to make; and the attention of crowded auditories was well sustained until the close. Those who sojourned in the place were blessed; we trust that the inhabitants have received, and will yet receive, a double portion.

CONTENTS OF NO. 15.

Obituary. Master John R. Smith.—Religion. Resurrection of Christ. The Farmer.—Morality. Honesty of a Sweeper's Boy. Remembers the Sabbath Day. Anatomy of a Father at the ill conduct of his Son. The Toilet. Modest Apparel.—The Sabbath School. Two Systems in Sabbath Schools. S. A. anecdote.—The Nursery. How Elijah went to Heaven.—Natural History. The Horse. The Musical Kingdom.—Learning. Do young Gentlemen study Geography?—Youth's Companion. Luck and Chance.—Poetry. The Dead Twins. On Prayer.

CONTENTS OF NO. 16.

Narrative. Maurice, or the Way of the Slothful is a Hedge of Thorns.—Religion. True Happiness is in the midst of Poverty and Pain.—The Nursery. How the dying People were cured.—Morality. The pious Girl and her swearing Father. Honesty about little things. Do as you are told.—The Sabbath School. Anecdote of a child.—Natural History. The Ostrich.—Miscellany. Humanity to Brutes. Maxims.—Youth's Companion. Luck and Chance.—Poetry. Ellen's May Day.

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Messrs. Willis & Rand.—Having noticed for some weeks past, the advertisement of the contents of "Youth's Companion" in the Recorder, I this evening proposed to four of my children, to become subscribers for the same, one year, commencing with the first Number, to which they very readily assented.—I enclose for them, one dollar, as payment for the same. Yours, &c.

J. L.

H.—Mass. August 12, 1827.

RELIGIOUS SUMMARY.

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POETRY.

HE WALKED WITH GOD.

By MRS. HEMANS.

And Enoch walked with God: and he was not; for God took him.—Genesis Chap. v. 24.

He walked with God in holy joy,
While yet his days were few;
The deep glad spirit of the boy,
To love and reverence grew.
Whether, each nightly star to count,
The ancient hills he trod,
Or sought the flowers by stream and fount,
Alike he walked with God.

The graver noon of manhood came,
The full of cares and fears;
One voice was in his heart—the same
It heard through childhood's years.
Amidst fair tents, and flocks, and swains,
O'er his green pasturage,
A shepherd king on Eastern plains,
The Patriarch walked with God.

And calmly, brightly, that pure life
Melted the earth away;
Not from it came the parting strife,
Nor sorrowful decay.
He bowed him not, like all beside
Unto the spoiler's rod,
But joined at once the pietified,
Where angels walk with God.

So let us walk—the night must come
To us that comes to all;
We through the darkness must go home
Hearing the mournful call.
Closed the pain forevermore—
Which without death he trod—
Not so that way, wherein of yore,
His footsteps walked with God!

GENERAL MISCELLANY.

PRISON DISCIPLINE SOCIETY.

Extracts from the Second Annual Report—Continued.

9. Imprisonment of Youth and Children.—The following table shows the proportion in different Prisons, under 21 years of age.

Whole No.	No. under 21 years.	Proportion.
In Maine,	116	22 1 to 5
" New Hampshire,	253	47 1 to 5
" Vermont,	534	75 1 to 7
" Connecticut,	117	39 1 to 3
At Auburn, whole term,	997	148 1 to 6
In Richmond, Vir.	201	30 1 to 7

From the above table it appears, that the proportion of those committed to Prison under 21 years of age, in all the prisons mentioned, is one-seventh part at least, and in some much more. It is sufficiently apparent, from the disclosure of the vices existing in Prisons, how great is the evil of bringing so great a proportion of young offenders within the corrupting influence of this wretched community. About three hundred youth are continually in a course of education in these high schools of iniquity.

The evil is not only apparent from the great proportion under 21 years of age; but from the tender years of a considerable proportion of this number. Children have been found in some of our Prisons under twelve years of age, who have been many months, and some of them more than a year, intimately associated with the most profligate and vile of the human race. The loathsome skin, the distorted features, the unnatural eyes of some of these boys, indicate, with a clearness not to be misapprehended, the existence of unutterable abominations, which it were better for the world if they had been foreseen and avoided.

The greatness of the evil, if there is no injustice and criminality in it, of placing a child, and confining him there with strong bolts and bars, among a den of thieves, where he may be subject to any violence, and not be permitted to enter a complaint without the hazard of his life, has surely not been sufficiently contemplated. A case has been disclosed, as an illustration of this remark, which would be sufficient, if there was no other, to excite the sympathy of the world.

But when we remember, that hundreds have been, and are now continually exposed to the same treatment, in these places of darkness, without the possibility of having even their complaint reach the ears of any except those who would rather put them to death than have their own guilt exposed, it presents an argument in favor of Houses of Refuge for Juvenile Delinquents, which we are confident will not be unheeded.

10. Imprisonment of Lunatics.—According to the last census, there were thirty lunatics in JAIL in the State of New York. The lunatic mentioned in the last Report of this Society, as having been seen in a wretched condition in one of the Prisons in the State of New York, is since dead, and a coroner's inquest held over his body, declares, that his death was in consequence of suffering he endured in Prison from cold and nakedness.

The instance has occurred in which a young clergyman, who was educated at one of our most respectable Theological Seminaries, became deranged, and was found by his friends imprisoned in Bridgewater, New York, in the common reception-hall hereafter described, of misfortune, disease, and guilt. As soon as the keeper knew who his friends were, information concerning him was communicated, and as soon as his friends knew that he was there, they procured his release.

In Massachusetts, by an examination made with care, about thirty lunatics have been found in Prison. In one Prison were found three; in another, five; in another, six; and in another, ten. It is a source of great complaint, with the sheriffs and jailers, that they must receive such persons; because they have no suitable accommodations for them. Of those last mentioned, one was found in an apartment in which he had been nine years. He had a wreath of rags round his body, and another round his neck. This was all his clothing. He had no bed, chair or bench. Two or three rough planks, were strewed around the room: a heap of filthy straw like the nest of swine, was in the corner. He had built a bird's nest of mud in the iron grate of his den. Connected with his wretched apartment was a dark dungeon, having no orifice for the admission of light, heat, or air, except the iron door, about 2 1/2 feet square, opening into it from his Prison. The wretched lunatic was indulging some delusive expectations of being soon released from this wretched abode.

The other lunatics in the same Prison were scattered about, in different apartments, with thieves & murderers, & persons under arrest, but not yet convicted of guilt. In this Prison it would seem difficult with the same number of apartments, and the same number and variety of offenders and offences, to make a more indiscriminate and improper distribution.

In the Prison of five lunatics, they were confined in separate cells, which were almost dark dungeons. It was difficult, after the door was open, to see them distinctly. The ventilation was so incomplete, that more than one person on entering them has found the air so foul, as to produce nausea, and almost vomiting. The old straw on which they were laid, and their filthy garments, were such as to make their insanity more hopeless. And at one time it was not considered within the province of the physician's department to examine particularly the condition of the lunatics. In these circumstances, any improvement of their minds could hardly be expected. Instead of having three out of four restored to reason, as is the fact in some of the favored Lunatic Asylums, it is to be feared, that in these circumstances, some who might otherwise be restored, would become incurable, and that

others might lose their lives, to say nothing of present suffering.

In the Prison, in which were six lunatics, their condition was less wretched; but they were sometimes an annoyance, and sometimes a sport to the convicts; and even the apartments in which the females were confined, opened into the yard of the men, and there was an injurious interchange of obscenity and profanity between them, which was not restrained by the presence of the keeper.

In the Prison, or house of correction, so called, in which were ten lunatics, two were found, about seventy years of age, a male and female, in the same apartment, of an upper story. The female was lying on a heap of straw, under a broken window. The snow, in a severe storm, was beating through the window, and lay upon the straw around her withered body, which was partially covered with a few filthy and tattered garments. The man was lying in a corner of the room in a similar situation, except that he was less exposed to the storm. The former had been in this apartment six, and the latter twenty-one years. Such are the minutes taken from the keeper's testimony, in February, 1827.

Another lunatic, in the same Prison, was found in a plank apartment of the first story, where he had been eight years. During this time he had never left the room but twice. The door of this apartment had not been opened in eighteen months. The food was furnished through a small orifice in the door. The room was warmed by no fire; and still the woman of the house said he "had never froze." As he was seen through the orifice, in the door, the first question was, is that a human being? The hair was gone from one side of his head, and his eyes were like balls of Centinel.

* Dr. Holyoke entered his hundredth year a few weeks since. He has the use of his limbs, and reads without spectacles. We believe the Rev. S. Perley is not living.

Harvard University Catalogue.—The triennial Catalogue of the Institution was published on Wednesday. It contains the names of 6432 persons, of whom 3779 are marked as deceased.

The whole number graduated, 4941; of which are deceased, 3099. Now living, 2852.

The number of Clergy graduated, 1271; of whom are deceased, 984. Living, 287.

Of the graduates of the Institution, and those admitted, all are marked as deceased, from 1612, to 1745. The following are the names of old gentlemen who have been admitted:

1746. Edward Winslow Holycross, Mr. M. D. et. LL. D. A. A. and M.M.S. Pres.

1756. Nathaniel Lothrop, of Plymouth, Mr. et. M.D. Hon.

" Henry Hill, Esq. of Boston, Mr.

1758. Samuel Danforth, Esq. of Boston, M. D. M.M.S.

Vice-Pres. et Pro. A.A.S. et. S.M. Lond. Soc. Cor.

1759. Hon. Paine Wingate, of N. H. V.D.M.

1760. Hon. Daniel Leonard, of Bermuda.

" John Haygarth, M.D. et. A.A.S.

Rev. Edward Dana, M. S. T.D.

Of the class of 1761, Mr. Adam Porter, Hon. John Jay, LL.D. are living.—Of the class of 1762, Mr. John New, Rev. Timothy Alden, and Mr. George Partridge, A. S.—Of 1763, Hon. Samson Salter Blowers, Hon. Timothy Pickering, LL.D. Mr. Samuel Waterman, and Rev. Samuel Perley.—Of 1764, Rev. Thomas Lancaster, Rev. Nehemiah Ordway, Rev. Benjamin Brigham, Rev. Daniel Fuller, Ensign Man, and Hon. Egbert Benson, of N. York. *Centinel.*

Eds. Rec. & Tel.

From the London Times of July 14.

London University.—The following Professors are already appointed:

Greek Language and Literature.—George Long, A. M. Fellow of Trinity College, Cambridge, Professor of Greek, College of Charlotteville, America.

Natural Philosophy and Astronomy.—Dr. Lardner, of Trinity College, Dublin.

Botany and Vegetable Physiology.—Dr. Hooker, Professor of Botany, Glasgow.

Physiology, Morbid and Comparative Anatomy.—Dr. Meekell, Professor of Anatomy and Physiology, University of Halle.

Anatomy.—Dr. Patterson, Professor of Anatomy and Surgery, College of Baltimore.

Mathematics and Pharmacy.—Dr. A. T. Thompson.

Nature and Treatment of Diseases.—Dr. Conolly.

Jurisprudence and Law in Nations.—J. Austin, Esq. Barrister at Law.

English Law.—A. Amos, Esq. Barrister at Law.

Political Economy.—J. H. Macmillan, Esq.

Zoology.—Dr. R. E. Grant.

Several others are expected to be filled up immediately, and the rest in November.

DEFERRED ARTICLES.

Western Intelligencer.—We learn, by a letter from a gentleman in Ohio, that the members of the Synod of the Western Reserve have used extraordinary and very successful exertions to procure subscribers for the Western Intelligencer, published at Cleveland. Thus they have done under the fullest conviction that the general dissemination of religious intelligence among the people of their charge is important to the interests of vital piety, and the success of their benevolent institutions. Their conduct, in this respect, is commendable, and worthy of imitation.—*Pittsburgh Recorder.*

Scott's Life of Napoleon.—This long looked for work has at length appeared. From the reputation of its author it has excited much interest and curiosity. Messrs. Carey & Lea have issued over thousand copies of the first edition, making thirty-three thousand volumes, weighing twenty-five tons.

Life of Strange.—Strange, who was hung at Albany Aug. 24, for the murder of Whipple, left an account of himself which is on sale in a pamphlet. He confessed his crime, and accused Ms. Whipple, not only as his accessory in the murder, but the principal criminal and instigator. The Worcester Yeoman, with much propriety, questions the right of Strang's counsel to publish such an accusation from the lips of a condemned criminal, against a person who had been tried and acquitted. Strang might have thus laid his hand on the reputation and peace of a hundred families. Who is the principle to stop? What is it but a license to publish any libel, of any nature, against any individual of the community, provided its purport to be the confession of a man convicted of crime?

Among other works in the press, is a complete edition of the *Laws of the United States*, in four volumes, to be printed under the supervision of Judge Story.

Providence Daily Spy.—The Committee for constructing the new edifice has reported that they had expended \$19,839 dollars in the erection, and that the whole amount of expenditure will be \$25,239 dollars.

The Greek Committee of New York have freighted the brig Jane, to take a cargo of provisions, &c. to Greece. She will sail in a few days.

CONTRIBUTIONS TO THE AMERICAN COLONIZATION SOCIETY. Collected as follows, &c.

In Rev. B. Woodbury's Society, Falmouth, Ms. \$6 60

Evangelical Cong. Soc. Stoughton, Rev. Dr. Parks, 7 00

Rev. Dr. Codman's Society, Dorchester, Ms. 30 82

T. T. Smith's Congreg. Fall River, Troy, Ms. 12 41

Rev. Mr. Storrs' Congregation, Braintree, Ms. 11 20

Rev. Allen Greely's Congregation, Turner, Me. 4 00

Rev. Mr. Cowgill's Society, Dedham, Ms. 9 45

First Religious Society Ware, by Doct. Eli Snow, 12 00

Harris Lodge, Templeton, Ms. by Mr. E. Stone, 20 00

Rev. Dr. Hyde's Society Lee, Ms. 11 00

Rev. D. Hemway's Society, Wareham, Ms. 6 06

Rev. B. Tappan's meeting-house, Augusta, Me. 24 00

Rev. J. Bradford's Society, Sheffield, Ms. 8 80

From Mr. Ben. Kingsbury, by Hon. S. Hubbard, 10 00

Rev. Mr. Dimmock's meeting-house, Newburyport, 50 37

Congregation in Slaterville, by Rev. N. Barker, 5 00

A Chest of Tools, of various kinds, given by "a member of Springfield, Mass." value 60 00

CHARLES TAPPAN, Agent. No. 76, Cornhill Street, Boston. \$250 71

CARDS.

The subscriber gratefully acknowledges the following among many other tokens of affection and esteem, which he has received, at different times, from Ladies of his congregation.

From a Lady, to constitute him a life member of the Salem Society for the Moral and Religious Instruction of the Poor, \$10 00.

From a Lady to constitute him a life member of the American Tract Society, \$20 00.

From an Association of Ladies to constitute him a life member of the American Bible Society, \$30 00.

From Ladies of his congregation to constitute him a life member of the American Sunday School Union, \$30 00.

Salem, August 21, 1827. WILLIAM WILLIAMS.

Roger C. Hatch.

Hopkinton, N. H. 1827.

The Female Circle of Inquiry of the first Parish in West Newbury, having presented their Pastor with the sum of Twenty Dollars, to constitute him a life member of the American Tract Society;—he would hereby express his grateful sense of their kindness and esteem; hoping that this token of their regard may stimulate him to more faithfulness in the discharge of his duties and be the means of procuring to themselves and others that peace which the world cannot give.

JERRY C. WRIGHT, Pastor.

ELIZA W. HARDING gratefully acknowledges the receipt of several volumes of books from an unknown friend, and assures the benevolent donor that they shall be used agreeably to his request. Westhampton, Aug. 18, 1827.

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